CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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OCCASIONAL DISCOURSE

DELIVERED BEFORE THE

STATE CONVENTION OF UNIVERSALISTS,

AT RICHFIELD SPRINGS, N. Y.,

ON THE 30TH OF MAY,

And repeated, by request, before the Cayuga Association, at McLean, on the 6th of June, 1849.

BY J. M. AUSTIN.

"What lack I yet."—MATT. XIX: 20.

This inquiry was made by a very worthy young man, who desired the Savior to instruct him what he should do, to enter upon the enjoyment of the spiritual life of the Gospel. His conduct had been unexceptionable. He had kept all the commandments; had honored his father and mother, and loved his neighbor as himself. But the Savior informed him there was still one thing lacking. He had great possessions. As circumstances existed at that time, it was necessary he should dispose of his property, and bestow all his wealth on the poor, before he could become a follower of Jesus Christ, and a preacher of his Gospel. This test was too severe for the young man. He turned away from the Redeemer of the world. But he went "*sorrowfully!*" He had some love for the Son of God, and no little admiration of his Gospel; but he loved his wealth more. He would have been pleased to follow Christ, to labor in propagating his divine religion among men; but he did not feel to do it at such a sacrifice!

We have assembled to-day in Annual Convention. From every part of the great State of New York, we have come up hither,—ministers, delegates, brethren,—for the purpose of counselling together in behalf of the Gospel of the world's salvation. We love this Gospel, and are anxious that its heaven-born truth, its divine light should be diffused throughout the world. Our presence here attests our attachment to a cause so great and good,—emphatically the cause of all mankind—and our desire that it should prosper in the earth.

Its success, however, depends to some extent, on human instrumentalities. The age of miracles, and of miraculous interposition, has passed. Since the close of the Apostolic era, for wise and good purposes, God has deemed it proper to allow the propagation of his truth to be in proportion, measurably, at least, to the devotion and labor of those who rally to its support. The ecclesiastical history of past ages fully sustains this position.

The same rule holds good now. Its requirements rest on us as a denomination; and its demands we cannot shun. Whether the Gospel of God's impartial grace shall prosper in our hands—whether our eyes shall be blessed and our hearts gladdened in seeing its precious truths flow forth over the earth, like pure, sweet waters, carrying life, fertility, beauty in every direction;—or whether it shall be taken from us, and given to some other class more worthy its possession, and we, as a denomination, be left to sink into utter insignificance,—depends, in a vastly important degree, upon the zeal and faithfulness we exhibit in discharge of the obligations and duties it imposes on us.

We are not required in the present age, as in the days of the Savior, to part with all earthly possessions in order to render assistance in propagating the Gospel of impartial grace among men. Yet for that Gospel to be successful in our hands, there are labors to be performed, burthens to be borne, sacrifices to be made, active, earnest zeal to be manifested. Every person in our midst, every individual who professes to be a Universalist, is bound by a solemn obligation to bear a due part of the labors, the burthens, the sacrifices necessary to give success to our cause among men. Whoever fail to do this, in accordance with their means and opportunities, however worthy they may be in all other respects, are greatly "lacking yet." They are criminally deficient in the discharge of one of the most sacred duties that God has enjoined upon them!

How do we stand, brethren, on this subject? I would have a general looking within, a searching of hearts in our midst. I urge every Universalist present, every Universalist in the State of New York, to consult the records of his conscience, and faithfully ask and answer the inquiry of our text, "*What lack I yet?*" Have I done, and am I now doing, all I consistently can, to forward the cause the denomination to which I belong is engaged in building up among men?

To appreciate the importance of these inquiries, and the necessity of urging them home upon our hearts and consciences, let us glance briefly at the work which Divine providence has seemed to place in our hands for prosecution, and the means by which it is to be carried forward to a successful accomplishment.

The denomination of Universalists has been in existence in this country about seventy-five years. Although laboring under every worldly disadvantage,—having to contend against the prejudices, the educational bias, the wealth of the people, and the popularity and fashion of the age,—it has steadily progressed, despite all opposition, until it now numbers, in the United States, over *seven hundred preachers*, more than *eleven hundred societies*, and, at least, *one hundred and fifty thousand* lay members. To this should be added many thousands in other denominations, who, according to their own periodicals, are, in *secret*, believers in the salvation of all mankind; and many other thousands who *hope* the doctrine is true, and are favorably inclined towards it.

That there are direct and positive influences exerted by such a denomination; that God has raised it up for some important and specific work, there cannot be a doubt. It is not to be supposed a body of professing Christians so numerous,can exist without *some* influence, and accomplishing some work, good or bad. If, indeed, our work is *evil*, then we should abandon it at once—for it must go down. Whatever is not of God, will in due time come to nought and perish. But if the enterprize which we are engaged in prosecuting is *good*; if it is needed and salutary ; we may well trust it is of God, and give it a hearty and zealous support;—believing that with devotion, diligence, and faithfulness on our part, it will, in due time, progress to a triumphant consummation.

What is the leading object and work for which Divine Providence has raised up our denomination? According to my conviction, it is to effect a greatly needed reformation in the Christianity of the present age, in one vastly important point, viz : the SELFISH principle on which it is propagated, by the leading denominations of its professors.

Divesting the mind of all prejudice, and viewing the dominant religion of the day as we find it in creeds, and as it is presented from the popular pulpit, it cannot fail to be seen that *selfishness* is its chief moral characteristic. The ulterior *end* and *aim* which it sets before its adherents, in the discharge of all moral and religious duty, is to benefit *self!* The chief object which it impresses upon them to labor and strive for throughout existence, is to secure their own eternal SAFETY, whatever may be the doom of the rest of the world ; to obtain endless happiness for *themselves*, however miserable others of their fellow-beings may become. With this aim, it includes an expectation that men can attain to a condition of safety, amid those who will become involved in everlasting ruin ; that they can find and enjoy *true happiness*, while perfectly conscious that multitudes of their brethren of the human race, among whom will probably be many of their dearest relatives and friends, will, at the same time, be lost in a rayless and endless night. Who can fail to see that such a desire, and such an expectation, can rest only the sheerest and deepest *selfishness?* Who can fail to see that this is precisely the kind of *selfishness* exhibited by the Priest and the Levite, in the parable of the Good Samaritan, who imagined they could be entirely happy in passing on the other side of the way, and leaving their brother man stretched upon the earth, bruised, bleeding, and dying!

I would not, by any means, assert that the believers or propagators of this system of doctrines are fully aware of the *selfish* trait by which it is, in fact, pre-eminently characterized. But to those who are disconnected from the system, and contemplate it both in its theory and practical operations, there is no one feature which, more prominently than this, distinguishes it from more enlarged and liberal sentiments.

Perfectly corresponding with this selfish aim are the means adopted for the propagation of this system of religion. It requires but a slight acquaintance with the labors of its public advocates, their books, tracts, and periodicals, their sermons, exhortations, and prayers, to be impressed with the prominent fact that their chief ground of dependence in urging its claims on mankind is, an appeal to their love of self; their *fear of pain ;* their *dread of hell ;* their desire to escape from its tortures,into which they believe they are in danger of falling ; their wish to be on what is called "*the safe side.*"

While I willingly acknowledge they frequently address higher and better feelings in the human heart, yet these appeals to *selfish* considerations form the great web of their ministrations, and exert the influence on which they mainly rely for success. Deprive them of the power of thus addressing the selfish portion of man's nature, and, according to their own voluntary confession, their hands would fall powerless by their sides.

It is for reasons involved in the above considerations, that the clergy of the leading sects cling with so much pertinacity to the doctrine of the endlessness of punishment, and make it the distinctive pillar of their religious fabric. It is not because they perceive anything attractive, or lovely, anything desirable or reasonable in that sentiment that they adhere to it so rigidly, and take such unwearied pains to propagate and defend it. But it is clearly seen if that doctrine is abandoned, the chief instrument by which they arouse the *fears* of the human heart and excite that deep desire to preserve SELF, from which their influence is drawn, will forever depart.

The moral and practical influence of such a system of religion, cannot but be deleterious and corrupting. Addressing continually the *fears* of men, the basest and lowest emotion of their nature—calling upon them to embrace religion and practice its injunctions, on principles which I cannot but view as supremely sordid,—the effect necessarily must be, to call the SELFISH feelings of human nature into constant activity, and give them a *controlling* influence over the whole man. An individual who becomes RELIGIOUS on selfish considerations—considerations originating and ending in a single desire for his own safety and happiness, irrespective of the safety and happiness of his fellow mortals, will be strongly influenced to *selfishness* in other matters, in his intercourse with the world. He will necessarily become a thoroughly selfish man, to the extent that the native goodness of the heart God has given him will possibly allow.

The religious feeling lies nearest the hidden springs that influence the soul. The same emotions that urge a man to the discharge of religious duties, will also control him in other departments of action. If they are *selfish* in the one case, they will very certainly be in the other. He who strives to secure his *everlasting* interest on selfish principles—principles which separate his good from the good of his fellow-men—will very naturally, if not unavoidably, be led to efforts to promote his *worldly* interest and prosperity on similar selfish principles, irrespective of the effect on the interests of others of mankind.

This principle of *selfishness* in the human heart urges to a large proportion of all the wickedness in the world. It is because men elevate immediate self-interest above all other considerations; because they have become swallowed up in a desire to promote their own welfare, without regard to the good of others—yea, though it prove the absolute *ruin* of others,—that so much deceit, chicanery, dishonesty, fraud, evil, and sin in every possible shape, prevail in human society to destroy the happiness of mankind. Strike out or subdue this root of *selfishness*, and the world would instantly be changed from an Aceldema, to a garden of peace and love.

Hence the danger, the practical injury of a system of religion which is built on *selfish* considerations, promulgated on *selfish* considerations, and laid hold of by its professors on *selfish* considerations. Its whole tendency is to promote the growth of selfishness in the hearts it influences, and diffuse its poison in every department of their lives.

Those who study the Scriptures to any profit, will soon learn that the great object of the Gospel and the reign of Christ, the leading purpose and design of Christianity, is to subdue and overcome this *selfish* disposition in man, and raise him to the moral dignity of acting on principles which promote the good of his fellow-being equally with his own. To elevate him above SELF ; to have him lose sight of selfish ends and aims ; to make him desirous to secure his own welfare, not at the ex-

pense of another, but in such a manner as shall also advance the welfare of his fellow creatures; in fine, to bring mankind to "love their neighbors as themselves;" —this, *this* is the high object of the Gospel, the grand aim of all divine instruction! This also is the *perfection* of humanity. Until man attains to this elevated dignity, he is unfitted for unalloyed felicity; for this love of others is the first, all-essential ingredient, that sweetens the cup of human existence. And not until *all men* are brought to this perfection of their nature, can harmony, concord, peace, prevail in the moral universe of God! In heaven there will be no *selfishness*—no low desire to rise on another's fall, to prosper on another's misfortunes; no willingness nor wish to enjoy felicity, at the expense of the pains of fellow-mortals! All will seek, and find their chief delight, in promoting the enjoyments of others.

That the true mission of Christianity is to raise men above *self* and selfish principles of action, is evident from the entire tenor of the New Testament. It is inculcated in the beautiful parables of the Good Samaritan, the Lost Sheep, and the Prodigal Son. It is the foundation of the Savior's injunction, "Give to him that asketh thee; and from him that would borrow of thee turn not thou away."—"Love your enemies; bless them that curse you; do good to them that hate you: and pray for them which despitefully use you, and persecute you." Matt. v. 24–44. It forms the spirit of the Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so unto them,"—and of the second great commandment, "Thou shalt love thy neighbor as thyself." The same design to raise man above *self*, is seen in the principles enjoined by the Apostles, "I say, through the grace that is given me, unto every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being *many*, are *one body* in Christ, and EVERY ONE members one of another. * * * Be kindly affectioned one to another, with brotherly love; in honor preferring one another. * * * Bless them that curse you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. ii., 3, 4. This high object of the Gospel is seen more clearly than in all else, in the Redeemer of the world. *Self* was lost sight of in his whole career. For *others* he lived; for *others* he suffered shame and ignominy; for *others* he labored, suffered, bled, died!! Not a selfish principle, not a selfish feeling was exhibited in the life or death of the Redeemer. His last breath was expended in imploring Divine forgiveness on his bitterest enemies, while their hands were dripping with the red gore which gushed from his heart. Sublime spectacle! Behold, O man! an instance where *self*, under the most trying possible circumstances, was wholly absorbed in love of OTHERS!! And behold, too, the moral pinnacle to which the Gospel aims to elevate the race.

This great, primal object of Christianity, to raise man above *selfish* considerations, and bring him into an imitation of God, and Christ, and angels, in his principles of action, was lost sight of in the Dark Ages. During the long centuries in which Christianity was overwhelmed with heathen errors, it degenerated into a system but little better, in the motives of action it engendered, than Paganism. Its professors resorted to it only on compulsion of *fear;* and as the heathen worshipped his idol to avoid its frowns, so Christians served God that they might escape his indignation, and be saved from the gulf of endless despair. To this day, such is the distinguishing feature of modern evangelism. Dr. Adam Clarke was perfectly aware of the selfishness engendered by this system, and of its prevalence among its professors. He says, "How many are restrained from sinning, merely through the *fear* of God! They would gladly do evil; but it is forbidden on awful penalties. They *wish* the thing were not prohibited, for they have a strong desire to do it." Indicative of the same inherent love of sin and of a restraint from its outward commission on conditions purely selfish, is the declaration so frequently made by evangelical professors of religion, that were they to believe in the impartial goodness of God, manifested in the restoration of the race to holiness and happiness, they would violate all his precepts, and trample every law he has enacted under their feet! This is the legitimate fruit of a system of theology which makes the safety and happiness of SELF the great object of its professors!

Taking this view of the nature and influence of the prevailing religious tenets of the day, the work entrusted to the liberal denominations becomes plainly evident. It is to redeem Christianity from the false position it has so long been made to occupy; to disenthrall it from the perversion of its name and authority to *selfish* influences, and restore it to its primitive, apostolic simplicity, efficacy, and beauty. The Gospel is addressed to our better capacities, instead of the lower and baser; and its efficacy in bringing mankind to the high position they are designed to occupy, is found in its appeals to the noble and God like qualities the Creator has implanted in the human soul. It is only by such appeals that rational beings can be elevated to the adoption of high and pure principles of action. To bring out these features of the Gospel, obscure and forgotten for ages, into a prominent activity; to apply them in practical efforts for the improvement of the race; to make men religious from a love of their Creator and their fellow creatures, instead of a *dread* of God, and a *fear* of hell; to bring the world to the practice of piety, righteousness, temperance, honesty and benevolence, from an admiration of these principles, and an intelligent understanding of their beautiful influence on human society and the welfare of the race, instead of a sordid and selfish calculation of simply fleeing from Omnipotent wrath in another existence; to prevent men not only from committing the *outward* acts of sin, but to save them from the *inward love* of sin, without which no rational being will knowingly do wrong; to inspire within the human breast an utter detestation, an absolute loathing of wickedness, as the malignant poison which embitters the cup of earthly existence, is the mission, and the work which, in my heart, I believe Divine Wisdom has raised up the liberal denominations in Christendom to carry forward and complete.

That we, as Universalists, have a part, and an important part, in this; that it is the point to which all our labors, our zeal, our devotedness should tend, is self-evident from the nature of our doctrines, as well as from our history as a denomination and our position in the world. No candid man will deny that this work is good; that it receives the approbation of God and Christ; that it is calculated to promote the purity, and advance the happiness of mankind.

To the degree that success attends us in assisting to urge forward this enterprize, shall we prosper as a denomination. Our permanent establishment as a Christian sect, the attainment of a controlling influence in the religious world, depends wholly upon this enterprize of extricating Christianity from the *selfish* attitude it has so long been made to occupy, and the selfish principles on which it has been urged. If this work fails—if the world through our instrumentality, and those who cooperate with us, cannot be induced to adopt, and love, and

practice the religion of Christ, on the *unselfish* principles on which it is urged in the New Testament, then the denomination of Universalists must ultimately disappear from the earth. In such case *it ought to be disbanded.* For the failure would be, not in the correctness of our principles or the goodness of our cause; but in our lack of zeal and devotedness, and our utter neglect of the means of success God has placed within our reach.

Looking at the subject in this light; so much depending on our exertions, it becomes important to inquire, How shall we, as Universalists, accomplish our part in urging forward this much needed work? That we have something to do; yea, much to do, none of us can doubt. What steps shall we adopt that will be the most effectual in promoting the cause we all, I trust, have so much at heart?

That we cannot carry forward the enterprize entrusted to us while in a state of total indifference to its importance and prosperity, or while folding our hands in idleness, waiting for others to lead off in doing what we are ourselves abundantly able to do, is self-evident. The first thing necessary, then, is that we all *awake* to the greatness of the work in which we are engaged, and to the necessity of unwearied industry in its behalf. Activity, zeal, persevering energy will do wonders in any undertaking. How much, then, may we not rationally expect from those virtues, when exhibited in behalf of a *good cause*—one based on Truth, and having for its aim the elevation and happiness of a race!

Spasmodic efforts are of little avail. A few brief exertions—a little expenditure of time and means—and then a sinking into supineness and indifference, is rather an injury than a benefit. What is wanted is a deep-seated *love* of our principles, and a steady, unremitting application of all the means in our possession, to their upbuilding and maintenence. A course of this description, deliberately adopted and faithfully pursued, cannot fail of being crowned, in due time, with abundant success.

The great end to which all our efforts should be mainly directed is the spreading abroad a knowledge of our *distinctive doctrines* and *principles.* We have an advantage here, above all other denominations in Christendom. The human heart, when under the influence of its purest and best feelings, approbates and admires the sentiments we proclaim. The idea of a race redeemed from sin, purified from every vicious habit and inclination, restored to holiness and bliss, and all brought, at last, to surround the throne of Infinite Beneficence, to adore and love God and the Lamb forever, is one so grand, so glorious, so every way desirable, that there is an instinctive yearning in every humane and righteous soul, to its adoption. It is only by ignorance of our doctrines, and the blinding and hardening influence of deep-seated prejudices, that mankind reject them and war against them. To enlighten this ignorance, to soften and remove these prejudices, should be the constant object of our desires, our labors, our sacrifices. Let these be taken away, and as naturally as the morning flower turns toward the rising sun, and opens its balmy leaves to bask in its genial beams, will the hearts of men turn to the blessed Gospel of the world's redemption, to rejoice in its light, and become fruitful of all good under its elevated influences.

It is well understood that one of the most obvious and successful methods of prosecuting our good work, is the establishment of societies, and the regular ministrations of the preached word. There are at this time, in the State of New York, according to the Register, two hundred and fifty-seven Universalist Societies. This is a goodly number; and yet there are many places in our State where there are brethren in sufficient numbers to organize a Society, who still neglect this important duty. They occasionally have a meeting, perhaps on one or two Sabbaths in the year, and endeavor to rest satisfied for the remainder of the time. This, however, is decidedly wrong, and exceedingly prejudicial to the prosperity of our cause. In every town where there are six or eight brethren permanently located within convenient distance, a Society should immediately be formed, and measures taken to procure stated preaching as large a portion of the time as their means will permit. Though their prospects may at first be unpromising, and the fruit of their labors very small, yet diligence and zeal will lead, in due time, to abundant harvests. Many of our largest and most prosperous Societies commenced their existence under circumstances quite as adverse as these.

There is frequently a great error made in regard to these small beginnings. In some places, the brethren, though goodly in number, fail to organize Societies; and in other places where Societies are already formed, neglect to secure stated preaching, because of their inability to obtain the services of some experienced and celebrated clergyman. Hence they content themselves with a service at long intervals, when they can obtain sufficient means to send a great distance and secure the presence of some eminent minister, whose fame extends throughout the land. This policy is paralyzing in its influence. The cause can never prosper where it is pursued any great length of time.

The more wise and successful method for Societies in their infancy, and those of limited means, is to obtain the services of some prudent, circumspect, and worthy young preacher, whose circumstances will allow him to live, for the present, on a small income. Let them settle such a one in their midst, or obtain his labors statedly, as frequently as possible. Then let them rally around him, encourage and cheer him in all his labors, co-operate zealously with him in establishing a Sabbath School and Bible Class, and in organizing a Church, and be punctual in discharging their pecuniary obligations with him, that he may be saved from the evils of indebtedness. I care not how small or feeble a Society may at first be, let them pursue this course faithfully, and they will be blessed with a prosperity exceeding their earnest expectations.

Another field in which an immense amount of influence can be exerted in carrying forward our work, is the wide circulation of books, periodicals, tracts, and other publications, explaining and advocating our principles. This is an instrumentality which reaches beyond the preached word, and does a work which can be accomplished in no other manner. Thousands will read who will not hear; and thousands more, who, from their location, cannot hear. Every Universalist should feel himself under a sacred obligation to devote at least a moderate sum, in proportion to his means, each year, in patronizing our periodicals, and purchasing books and pamphlets for circulation in the community where he resides. The money expended in this manner will yield a rich return. No one can measure the influence which may be effected by a single book or paper, once put in circulation. Journeying a few weeks since, between Utica and Syracuse, I saw a copy of the Magazine and Advocate in the hands of a young man, who, evidently without any knowledge of its character, brought it into the cars, as a wrapper around a parcel he obtained in a store at Utica. He soon commenced perusing it, with no little curiosity and interest depicted in his countenance. From him it passed to others; and in the course of a couple of hours it made the circuit of several passengers in the car, and was eagerly read by many wondering eyes. I have no doubt more than one, for the first time in their lives, obtained some just views, and some favorable impressions in respect to the doctrine of God's impartial grace. Who

will undertake to predict the ultimate result of that casual reading? Who, indeed, can doubt that some thought, some impression, some truth was imparted to those who scanned that paper, which fell as good seed deep into their hearts, and perhaps years to come, in some distant place, will spring up in an unlooked for manner, and bear an abundant harvest? How encouraged should we be to fulfil the requirement of the wise man: "Cast thy bread upon the waters; for thou shalt find it after many days."

The establishment and endowment of seminaries of learning is another efficient means of forwarding the interests of the cause in which we are engaged. From the commencement of our existence as a denomination, we have labored under the greatest disadvantages in this respect. The common schools, to a good degree, and all the higher institutions of learning throughout the land, with very few exceptions, have been exclusively under the control of the partialist religious sects. They have not failed to make them, to the extent of their power, vehicles for the dissemination of their peculiar tenets, even while protesting they were entirely free from sectarian influence. In this matter they have acted with a zeal and industry worthy of a much better cause. Having thus the control of the rising generations, at a season of life when the heart is pliable and susceptible of the deepest impressions, they have not scrupled to inculcate their tenets so thoroughly, that, with a large portion, they endure through life. It is to this source, more, perhaps, than many are aware, that is to be attributed the preservation of the influence the dominant sects exert, especially over the educated classes in our country. Having these classes for years directly under their control, when the mind is incapable of judging of the truth and consistency of religious doctrines, it would be remarkable if they could not so fix and wed their theories to the youthful minds, and so interweave them in all their studies as to give them a permanent control in the after years of life.

Shall we not be instructed by this example? Shall we not do something to counteract the immense efforts which are continually being made by the older sects, not only to retain possession of schools and colleges already in existence, but to establish new ones in every section of the Union? Shall we not make some exertions to turn the pure streams of the water of life into the hearts of the youthful generation, while every human exertion is continually made to flood them with rivers of poisonous errors?

[A portion of the Sermon, having a specific reference, is omitted for reasons which need not be given.]

Time forbids anything more than simply glancing at another important step, vitally connected with our future prosperity. I refer to the raising up of a well-educated ministry. The day has gone past, it appears to me, when there can be any doubt in the minds of the great body of our denomination, of the necessity and utility of a judiciously managed Theological Institution. In this respect, the past can be no criterion for the future. An agency which has proved eminently successful at one period, may become entirely inefficient at another. However good and true a cause may be, the *instruments* by which it is propagated, not looking for *miraculous* interposition must be adapted to the circumstances by which they are surrounded.

The American people are becoming, comparatively speaking, highly educated. In order that a ministry may obtain any enduring influence over the public mind in the midst of such a people, it must necessarily become thoroughly educated and cultivated. Its attainments must not only be up to the general mass, but much in advance of it. To hope for success to our cause with an *illiterate* ministry, in the midst of educated and enlightened circles, would be like anticipating the gathering "grapes of thorns, and figs of thistles." In no way can our denomination reap the advantages of a highly cultivated clergy so speedily and permanently as through the instrumentality of a well-endowed and permanently established Theological Institution. The advantagas obtained by the young men who have come from the Theological Class at Clinton, though but a tithe of what could be secured at a duly organized Theological Institution, abundantly warrant all that the warmest friends of such a school can urge in its behalf.

Ten thousand dollars would secure a foundation for the permanent commencement of such an institution. There are more than a score of Universalists in this State who could donate such a sum and never actually realize its loss. Will not some one of them bring themselves up to a deed so great and good as this? Who will set so worthy an example? Whose name shall thus be written in imperishable letters, on a monument which will stand in commemoration of his generosity, long after his body shall have mingled back to its mother dust?

Let us all cast in our mite in such a manner as our means and circumstances will permit, in carrying forward the immensely important work committed to our charge. Let us not measure our duty by the doings of others, but rather by the rule of our own consciences. I would press home upon the heart of every Universalist the inquiry of the text, "What lack I yet?" What have I done heretofore, what can I yet do, in aid of the Gospel of illimitable grace? Have we been active, zealous, liberal, heretofore? Let us not weary in well-doing, but persevere in a work so entirely worthy all the affections of our hearts. Have we been negligent, indifferent, and cold? Let us awake to newness of life, and in time to come manifest by our engagedness, our appreciation of the excellency and value of the religion we profess before the world. And more than all, let us see to it that our lives, our daily walk and intercourse with the world, be not such as shall bring a stain upon our divine principles. Professing to have a system more purifying, restraining, and elevating than others, let us be careful that we illustrate by the convincing evidence of a blameless reputation, the propriety of claiming a distinction so high for our holy faith.

"Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." AMEN.

Original.

PROCEEDINGS OF THE N. Y. STATE CONVENTION, 1849.

The Delegates to this Convention assembled at Richfield Springs, May 30th, and were called to order by Rev. Job Potter, Moderator of the last Convention, who called upon Rev. Mr. Balch to offer prayers. The roll of Delegates was then made out, and Rev. Wm. S. Balch elected *Moderator*, and Rev. J. T. Goodrich, *Clerk*.

Rev. J. M. Austin, from the "Committee on Correspondence," presented a Report concerning charges preferred against the Buffalo Association, by the First Universalist society in Buffalo, which was referred to Rev. T. J. Sawyer, Mr. G. L. Demarest, and Rev. D. Skinner, who subsequently presented the following Report and Resolutions, which, after mature deliberation, were adopted:

"To the New York State Convention of Universalists:—

The Special Committee, to whom was referred the Report of your Committee of Correspondence, on the charges against the Buffalo Association of Universalists, preferred by the First Universalist Society of Buffalo, with the accompanying documents beg leave respectfully to report:

That it was proved, and admitted, before your Committee of Correspondence, that the Buffalo Association received into its fellowship the Second Universalist Society of Buffalo, while said Society employed a minister who had been, as was known, previously suspended from fellowship by the rightful authority of said Association.

In justification of this proceeding, the Buffalo Association, by its Committee, pleaded that the said Second Society had employed the clergyman referred to while he was in good standing, and that it could not dissolve its connection with him previous to its application for the fellowship of the Association.

Taking for granted that the Second Society could not legally dissolve its connection with its minister, even under the then existing circumstances, it does not appear to your Committee that the action of the Buffalo Association in the case was either correct or proper. There does not appear to have been any immediate necessity for the admission of the said Society into fellowship, and no injury could have occurred to the said Society, if it had not been received into the Association until a future session.

But the testimony taken before your Committe of Correspondence, shows conclusively that the said Society had no disposition, even if it had possessed legal power, to dissolve its connection with its minister, duly and regularly suspended from fellowship. On the contrary, the said Society, at a meeting held two months previous to the session of the Buffalo Association, the proceedings of which were published in a daily paper of the city of Buffalo, did expressly declare that it regarded the decision of the Committee of Discipline, whether censuring or approving of the conduct of its minister, as a matter of perfect indifference; and that, in either case, it would resolutely and cheerfully stand by and defend the accused. It is thus fully proved, to the satisfaction of this Committee, that the said Second Society was unwilling to abide by the action of our ecclesiastical bodies, so far as reference might be had to its minister.

It further appears by the Report of your Committee of Correspondence, that the Buffalo Association, at its last Annual Meeting, after hearing the Report of its Committee of Discipline, who had investigated charges against, and suspended from fellowship a minister subject to its jurisdiction, refused to enter into an examination of said charges; and that, instead of confirming or reversing the action of its Committe of Discipline, the said Association, without such examination, suspended all proceedings in the case.

The Association, by its Committee, justify this proceeding on the ground that the party entering the original complaint before its Committee of Discipline did not, as is alleged, labor with the accused minister according to the Master's injunction in Matt. xviii. 15–17. It however appears that attempts to do this had in good faith been made and repulsed. But your Committee are of the opinion that, even if that course had not been pursued, it forms no justification of the proceeding referred to. Christians having merely personal disputes ought to make earnest, faithful, and persevering attempts at reconciliation, before inviting public action in relation thereto; and to disputes of this nature our Savior doubtless had reference. But it does not follow that charges of criminal conduct, or offences against the moral law or the public welfare, ought to be, or can be treated in this manner. In the present instance, it matters not whether the original parties, accusing and accused, were "reconciled" or not; there still remained a charge of immorality, injurious, if not properly refuted or subjected to discipline, to our denomination and the cause of religion. Your Committee are satisfied that the Buffalo Association ought to have duly examined and considered the Report of its Committee of Discipline, and taken such action thereon as justice and the cause of truth require.

Your Committee recommend the adoption of the following Resolutions:

Resolved, That no Society can voluntarily engage or retain, for its minister, an individual under ecclesiastical censure or suspended from the fellowship of the denomination, without expressing thereby a contempt for our duly constituted bodies and authorities, and a disregard of the welfare and prosperity of our denomination, which of themselves furnish adequate cause for the suspension or rejection of said Society from fellowship.

Resolved, That in admitting the Second Universalist Society of Buffalo into its fellowship, while the said Society voluntarily retained for its minister an individual under ecclesiastical censure and suspended from fellowship, the Buffalo Association, in the opinion of this Convention, committed an error; and that so much of its proceedings as relate to the admission of said Society are therefore declared null and void.

Resolved, That the action of the said Buffalo Association, in refusing to consider the Report of its Committee of Discipline on charges of immorality preferred against one of its members, upon which charges said Committee had suspended the accused from fellowship; and the further action of the said Association in suspending the whole complaint against the party accused, and suspended by its own authorized Committee, without a direct vote upon the action of said Committee, are irregular and void.

Resolved, That the Clerk of this Convention forward to the Standing Clerk of the Buffalo Association a copy of the above Resolutions, with the fraternal salutations of this Convention, and instructions that it revise its proceedings in the premises in accordance with the spirit of the said resolutions.

All which is respectfully submitted.

Thos. J. Sawyer.
D. Skinner.
G. L. Demarest.

Richfield Springs, May 30, 1849.

The Annual Report of the Trustees and Treasurer of the N. Y. Universalist Relief Fund was received, read, and referred to Rev. J. M. Austin, and Messrs. E. B. Vedder and D. Kenyon, who reported that they had found it correct in every particular, and recommended its adoption, together with resolutions authorizing said Trustees to make the appropriations therein recommended. Adopted, and Resolutions passed.

Fifth Annual Report of the Trusteess of the New York Universalist Relief Fund.

To the Council of the New York State Convention of Universalists to be convened at Richfield Springs, Otsego County, N. Y., on Wednesday, May 30, 1849.

The Trustees of the New York Universalist Relief Fund, since their last Annual Report to the Convention, have received six applications for aid.

The first application is made by Br. Walter Mumford, in behalf of Julius Savillion Eaton, the orphan child of the Rev. Joseph Eaton, late of the Chatauque Association. His youth and destitute condition claim the con-

tinued attention of the Board. They therefore recommend the payment of fifty dollars,—same as last year,—to the order of Walter Mumford, to be applied to the support of said orphan child.

The second is the personal application of Mrs. Polly Hayward, widow of the Rev. Isaac Hayward, late of the Otsego Association. Mrs. Hayward received aid from the fund by a vote of the Convention, in May, 1847. Her wants are now more urgent, as certified to the Board, being deprived of the aid of a daughter, who is now enfeebled by disease. They would, therefore, recommend the appropriation of one hundred dollars for her benefit, payable to the order of Dr. E. Darwin Hayward, of Columbus, Chenango Co., N. Y., in two equal instalments; in the months of June and November, 1849.

The third application is from the Rev. Pitt Morse, in behalf of Mrs. Clarinda Wilcox, widow of the Rev. Oliver Wilcox, late of the Black River Association. Her situation, and that of her dependent family, are in no respect improved since the donation voted by the Convention in May, 1847. The Board, therefore, recommend the appropriation of one hundred dollars for her benefit, and that the Treasurer of the Fund be authorized to pay the same to the order of the Rev. Pitt Morse, in two equal instalments, in the months of June and November, 1849.

The fourth is the personal application of Mrs. Abigail Morton, widow of the Rev. Calvin Morton, late of the Alleghany Association. Mrs. Morton renews her request, made the last year, which was then informal, and being unaccompanied with the necessary certificates, it did not receive the favorable consideration of the board. The Trustees are now furnished with the requisite information by the Rev. G. S. Gowdy, and believing her to be in every respect entitled to aid, they would suggest that the sum of one hundred dollars, in two equal installments, in the months of June and November, 1849, be paid to her order, or that of any person whom the Convention may designate.

The fifth is the application of the Rev. J. B. Sax, of Willink, N. Y., in behalf of the Rev. Samuel A. Skeele, of Cowlesville, N. Y. Br. Skeele is represented as having been a faithful servant in the ministry of reconciliation; of unsullied character; and now in fellowship with the Buffalo Association; and that sickness in his family, and infirmity from his advanced age, entitle him to aid from the fund. The Board recommend the payment of one hundred dollars, to his order, in two equal instalments, in June and November, 1849.

The sixth is the personal application of Mrs. Mary Freeman, widow of the Rev. John Freeman, late of East Hamilton, N. Y., who died in November, 1833. Mrs. Freeman now resides in the State of Illinois, and from her statement "is possessed of a small farm, and some comforts and conveniences," though in a degree less than is desired. From the increasing calls for aid, and the limited means at their disposal, together with the destitute and helpless condition of those having the most imperative claim on their sympathy, the Board are constrained to report adverse to an application, which, under other circumstances, would receive their favorable consideration.

These, if approved by the Convention, will comprise all the demands on the fund to be paid, as suggested, in June, out of the balance now in the treasury, together with so much of the interest to accrue during the year, as shall be sufficient to meet the drafts to be presented in November next.

The Treasurer's Report, herewith transmitted, shows an unexpended balance of two hundred and sixty-three dollars and thirty-seven cents, which, with interest to be collected, will place at the disposal of the Trustees the sum of four hundred and seventy-three dollars for the current year, leaving the sum of two hundred and ten dollars to be collected in 1850, and before the next session of the Convention, to meet the first payment of any appropriations then to be made. The Trustees acknowledge, as noticed in the Treasurer's report, the receipt of sixty dollars from the Central Association, and have applied it to the principal of the fund as directed. Agreeably to the suggestion of the Board and the instruction of the last State Convention, the sum of one thousand dollars, consisting of unexpended interest and sums donated by societies and individuals, has been added to the fund. The vote of the Convention directed this sum to be invested in Stock of the State of New York, but it was deemed advisable to change the proposed security to that of the six per cent stock of the State of Ohio, from the inducement of its being purchasable at a less rate. The desirableness of the investment is already proved, by the fact that there is a present gain on the purchase of at least thirty dollars. If approved by the Convention, this change of investment will require their sanction.

The Board would reiterate the statement made in the last Annual Report, that this additional investment did not result from a parsimonious desire to augment the fund by abridging its beneficent operation, but as the consequence of the limited number of calls for aid—owing to the diminished necessities of the beneficiaries of the trust, or to a want of information that renewed annual application was necessary. The last State Convention promptly acted on the suggestion of the Board, and gave an amplified notice of the requirements of the founder, and our duty as guardians of the trust. Of this action the present Report shows the beneficial result. Applications have been made, as noticed in this and previous Reports, which from an informality in the request, and the want of the necessary vouchers of a claim on the fund, have been, though with reluctance, rejected; and from no other motives than a discreet adherence to the terms of the bequest, and a prudent management of the trust committed to our charge. The value of this eleemosynary aid to sick and infirm clergymen, and the widows and orphans of deceased clergymen of the Universalist faith, is most feelingly exhibited by the thankful evidences communicated to the Board, and should incite to some extended plan by which this beneficent charity could be increased, with but little personal effort or sacrifice on the part of the clergy and the laymen of our denominational faith.

To you, Brethren of the Convention, the Trustees appeal, with the hope that you will devise a system of contribution to the principal of the "Relief Fund," which, though easy in its operation, would rapidly enlarge the capacity and usefulness of this aid to the sick and disabled of the living, and to the helpless and destitute survivors of the dead.

Respectfully submitted,
By order of the Board.
JACOB HARSEN, *President.*

New York, May 30, 1849."

The New York Universalist Relief Fund, in account with Abner Chichester, Treasurer.

1848.

May 22—	By balance on hand, as per acc't. rendered,	$831,41
	By 12 month's interest, at 5 per ct.	41,57
June 13—	By Cash, per G. L. Demarest, transmitted by the Central Association, to be added to the permanent fund,	60,00
	By 11 months 9 days interest, at 5 per cent.	2,82
Oct. 16—	By Cash, rec'd. of A. P. Halsey, for 6 months interest on his bond,	180,00

1849.	By 7 mos. 6 days interest, at 5 per cent, - - - - -	5,40
Jan. 5—	By 6 months interest on Ohio bond for $1,000, - - - -	30,00
	By 4 months 17 days interest, -	57
April 16—	By Cash, rec'd. of A. P. Halsey, for 6 months interest on his bond, -	180,00
	By 1 month 6 days interest, at 5 per cent, - - - - -	90
	Cr.	$1,332,67
1848.		
June 22—	To Cash paid Walter Mumford, for Julius S. Eaton, - - -	$50,00
	To 11 mos. interest, at 5 per cent,	2,29
Nov. 25—	Cash paid for $1,000 Ohio Sixes, of 1850, at 99 cts., and Broker's Commissions, $2,50, - -	992,50
1849.	To 5 mos. 27 days interest, at 5 per cent - - - - -	24,41
Mch. 12—	Cash paid for postage, - -	10
	Dr.	$1,069,30
		$1,332,67
		1,069,30
	Balance on hand, - - - -	$263,37

ABNER CHICHESTER, *Treasurer.*

New York, May 22, 1849.

The Annual Sermon was preached by Rev. J. M. Austin, a copy of which was requested for publication. So much of it as referred to Education, was referred to Brs. J. A. Aspinwall, J. R. Johnson, and Job Potter, who subsequently made a Report, which was adopted, and the Resolutions passed.

[So much of the doings of the Convention as relate to the Clinton Institute are, for the present, withheld on the "responsibility" of Br. Sawyer.—EDS.]

Revs. T. J. Sawyer, S. J. Hillyer, and J. R. Johnson, were appointed a Committee of Correspondence. Brs. J. A. Aspinwall, C. Roberts, J. T. Goodrich, and Job Potter, and Messrs. G. H. Roberts, Rochester, G. E. Baker, Williamsburgh, B. Caryl, Buffalo, A. Mudge, Cortland, R. G. Moulton, Alexandria, and Geo. Allen, Newark, Delegates to the United States Convention, and Rev. Wm. S. Balch to preach the next Annual Sermon. The town of Victor, Ontario Co., was selected as the place for the next session of the Convention.

Revs. T. J. Sawyer, D. Skinner, and J. M. Austin were appointed a Committee to consider the sphere of duties of individuals who preach as Universalists, but who are not ordained nor in fellowship: to report to the next Convention.

The following Resolution was passed:

Resolved, That the Standing Clerk of this Convention be instructed to communicate with the Standing Clerks of the several Associations in this State, to ascertain what rule or rules on Fellowship have been adopted by their Associations, and the names of the ministers in the fellowship thereof.

The thanks of the Convention were voted to the friends at Richfield Springs, for their hospitality, and to the Pastor and members of the Presbyterian Church in that place, for the use of their house of worship for the sessions of the Council, and other religious exercises, on the last day of our

Instructed the Clerk to publish so much of the proceedings as may be interesting to the public.

After uniting in thanks to Almighty God with Br. Potter, adjourned to meet in Victor on the last Wednesday in May, 1850. WM. S. BALCH, *Moderator.*

J. T. GOODRICH, *Clerk.*

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY JUNE 23, 1849.

HALLOCK & LYON, PUBLISHERS.

DISSOLUTION OF COPARTNERSHIP.

The Copartnership heretofore existing under the firm of S. C. Bulkeley & Co., is by mutual consent this day dissolved.

WM. BALCH,
O. A. SKINNER,
S. C. BULKELEY,
B. B. HALLOCK.

New York, June 14, 1849.

The undersigned having disposed of his interest in the concern, the business of the establishment will hereafter be conducted by Messrs. Hallock and Lyon, who are duly authorized to settle the accounts of the late firm, and to whom all payments should be made.

In retiring from the arduous duties of publisher of this paper, and the management of the affairs of the establishment connected with it, the undersigned would improve this opportunity to offer his most profound and grateful acknowledgements to those kind friends and patrons who have so generously aided him in his labors, and to solicit in behalf of his successors a continuance of their favors. Messrs Hallock and Lyon are too well and favorably known, to need either introduction or commendation to the readers of this paper—and it is hoped and believed that under their wise and judicious management of the affairs of the establishment, its patrons will have little occasion to regret the change. Now that he is relieved from the cares and perplexities incident to the management of the business of the concern, the subscriber hopes to be able to make his communications to the columns of the paper more acceptable than they have hitherto been.

S. C. BULKELEY.

Br. S. C. Bulkeley having disposed of his interest in this paper and the Book establishment connected with it, the business of the concern will in future be conducted by the undersigned, under the name of *Hallock* and *Lyon*. Brs. Balch and Skinner, retain an interest in the business, and will continue to write for the paper and share in the responsibilities of the establishment. Brs. D. Skinner and Bulkeley will also continue their contributions to our columns. We shall do all in our power to render the paper worthy of an *increased* patronage; and trust that, with the assistance of our friends, we shall succeed in giving general satisfaction.

It is our intention to have on hand all the Universalist publications in the Book line, and also a good assortment of Juvenile works, suitable for Sabbath School Libraries. All orders

of this kind will be promptly answered on the most favorable terms. It would be well for Sabbath Schools at a distance, to send their orders accompanied with a catalogue of the books which they already have on hand, and we will send others, such as will be likely to suit their wants.

We would say that Br. Bulkeley leaves the business with the good wishes of all concerned, and that he is now, we suppose, at full liberty to answer professional calls.

B. B. Hallock.
Henry Lyon.

Well, I have become an Editor—an honor to which I never until recently aspired; but circumstances of late have combined to place me in this *exalted* position. I trust that from its amazing height, I shall not become so giddy as to fall in any too unpleasant depth.

But, seriously, I am aware of having assumed a situation of much responsibility. The press exerts a vast influence; it is one of the mightiest instruments in the direction of public opinion—in moulding the sentiments and the characters of mankind, at least, in our highly favored country. How important then, that it should be employed in the greatest of all works—that which seeks to promote God's truth and glory and man's virtue and happiness! And, of course, those who control it, should be careful to give it a proper direction, and urge it on in that direction steadily and vigorously. I shall labor in this work according to the ability which God hath given, and shall be extremely happy if I am able to do something for the advancement of the noble cause to the advocacy of which this paper is devoted. I love the good old Gospel of Christ, which includes the Universal paternity of God, the common brotherhood of mankind and the happy—because holy—destiny of our race, together with the duties naturally arising from this relation and this destiny; and to the interests of this Gospel I shall endeavor faithfully to devote myself.

I hope I shall be kindly received into the editorial fraternity; all of whom I shall aim to treat with becoming courtesy. But with few promises, I would extend to all a kindly greeting, and with alacrity go on in the work before me. H. L.

CALVINISM IMPROVING.

We clip the following from one of the secular city papers. It speaks well for the "General Assembly of the Presbyterian Church—old School"—before which it was spoken:

"Dr. Potts stated that it was not written alone in the Bible, that 'God is love,' it was written in the book of nature. It was written everywhere. The sun which shone on all, which shed its cheering beams alike on the evil and the good, was a proof of this. He had been, in his youthful days, a wanderer in foreign lands. He had stood in the solemn shade of Westminster Abbey, and with feelings of awe had gazed upon the tombs of the great and good who were interred there—he had seen the graves of the orator, the poet and the statesman, side by side. He had read the inscriptions on the tomb-stones, but he had nowhere seen as an epitaph, 'here lies one who died for others.' The march of the world is onward. It is improving in everything.

The most wonderful inventions are being daily made, and with gigantic strides all the sciences are advancing. Amid this general march of all things onward, shall the church lag behind? No. Let us urge it, too, onward, and in this respect, at least, coincide with the spirit of the age."

This is right. Does this seem like believing that God is so partial as to elect unchangeably, from eternity, a certain number for salvation, and foreordain and pass by the rest as vessels fitted to eternal damnation? The love of God is as universal as the light of the sun; this is good doctrine and we are glad that the church is falling into the "general march of all things onward," enough to confess it. We should say, rather, we are glad that as prominent a man in the church as Dr. Potts, should acknowledge this. It need not be wondered at that some should draw the very natural conclusion from this broad premise, that God so loves the world that not one soul shall ever be a loser for having an existence. If the sun proves that the Creator loves all, does it not also deny, at the same time, that he will bless a part only with *moral* light, and condemn the rest to eternal darkness? We hope the church may not "lag behind" in the true reforms of the age, but that she will continue to throw off the manacles of an iron age, and shake herself from the dust of the past, till she can shout "glory to God in the highest, and on earth, peace and good will to man." B. B. H.

REFORM ASSOCIATION.

At the meeting of this body the following resolutions were adopted. They will be heartily approved by our whole denomination.

1. *Resolved*, That God has so formed us as spiritual and physical beings, that any spiritual emotion should always produce appropriate physical action; and that if we feel and speak in the spirit of philanthropy, but do not act accordingly, we put asunder what God has joined together; our eloquence becomes cant, our philanthropy, sentimentalism.

3. *Resolved*, That all who pray, "Thy kingdom come," should resist drunkenness, the reign of appetite; war, the reign of passion; slavery, the reign of cruel cupidity; and sanguinary laws where revenge reigns instead of humanity.

3. *Resolved*, That while we devoutly thank God for the encouragement of the past year, it is deeply impressed upon us that the more exalted becomes our sense of the comprehensive grandeur of our radical principles, the more weighty becomes the solemn charge of duty laid upon us: and the more earnest should be our prayer, that He who has opened before us so glorious a way, would enable us to move forward therein, as a well appointed army of warriors, bearing each the weapons, and following the banners of the Living God.

THE MASSACHUSETTS CONVENTION OF UNIVERSALISTS.

This body held its annual meeting in Salem, Mass., on the 6th and 7th of June. Br. T. Catling of Medford, was chosen Moderator, and Br. Bowles of Salem, Clerk. A large number of Ministers and delegates were in attendance and the session was one of great harmony and interest. On the first day in the morning a sermon was preached by Br. H. R. Nye, of Bangor, Me. His subject was the improper motives by which men are actuated in seeking religion. It was treated as follows. 1. Religion is sometimes sought as a means to promote social order and peace. Men sustain it as they sustain the laws of a city, state or nation. 2. Religion is sought as a refuge under the ills and sorrows of life. 3. Men seek Christ as an escape from the wrath of God. 4. Men seek religion as a means of escape from final perdition. 5. The true grounds on which we are to seek Christ and embrace his religion. It was shown under the last head that men should seek religion.

In the afternoon, an excellent Sermon was preached by Father Ballou. His text was in Isaiah xxv. 6, 7. The Sermon was delivered with great force, and the reasoning as strong and clear as ever characterized his discourses in the meridian of his days.

Br. U. Clark preached on the morning of the last day. His text was "Put on the whole armor of God." The Sermon was well written and well delivered. It was the Occasional Sermon of the Session, and was a well timed discourse. He dwelt first upon our keeping our prominent point distinctly before the world.

Br. T. D. Cook preached from 1 Cor. xv. 2, on the P. M. of the last day. His subject was the reign of Christ. He treated

upon this under two heads. 1. The nature of Christ's reign. 2. The agencies employed in the subjection of man to God. If the reign of Christ was one of truth, love and grace, and his kingdom was co-extensive with their sway—the means for the extension of Christ's reign were: 1. The Gospel. 2. The Retribution. 3. His Example. 4. His ministry. 5. The power of his Spirit.

In the evening a conference meeting was held. The audience was large, and highly interesting. The singing was good and the speaking good.

One of the most interesting services was the communion service, at the close of Br. Clark's Sermon. Fathers Ballou and Streeter presided at the table. Their remarks were solemn and affecting. Father Streeter's allusion to the dedication of the Church about 35 years ago, was exceedingly happy. He spoke of Murray and Richards and Ballou, who were then present, in his usual elegant manner. Murray and Richards were gone —their labors were ended. But Father Ballou was still living, he was here—not as on the other occasion to which he had referred, strong and vigorous, but bowed with years, and his head whitened by the frosts of age. In a short time, he too would be numbered with the departed. But though absent from us, his name would live, and his memory be cherished by all. From the great and the good he turned to the Savior whom we had assembled to honor. He would have all cherish his memory with fond affection, and imitate his example.

In the Council Br. T. Whittemore offered the following resolutions:

Resolved, That Capital Punishment is opposed to the spirit of Jesus, and his Gospel.

Resolved. That it is our duty to sympathize with all who suffer, especially with the victims of violence, if living, and if dead, with their friends; but we do not see that Capital Punishment has had any influence in restraining violence, nor do we believe it the best means for that purpose.

Resolved, That we regard Capital Punishment as essentially wrong; and we will pray and work for its abolition.

PROTESTANTISM.

"The Episcopalian Convention of Pennsylvania, at a meeting in Philadelphia last week, passed a unanimous vote desiring to have their *deposed* 'head,' H. U. Onderdonk, *putted* once more on their shoulders. According to the Episcopalian practice the guillotine turns out to be a milder punishment than the rope, for H. U. Onderdonk, Protestant Bishop of Pennsylvania, who was 'deposed,' is now to be restored, while his brother, B. T. Onderdonk of New York, who was only 'suspended,' is left hanging still. But sincerely, from the frequency with which these Episcopalian titulars figure in the public prints for disgraceful and criminal offences, we think it is full time for that sect to drop the sham of ecclesiastical discipline altogether. Protestant bishoprics must soon go a begging, at any rate, for no man who values his reputation will like to bear a title that makes one instinctively think of the States-prison or the horse-whip."

We copy the above, not over kind and courteous, remarks from a late number of the "Freeman's Journal and Catholic Register," the organ of the Catholics in this city. Can it be that the Catholics have lost their reverence for the dignitaries of the church, or is it jealousy of the rivalry of their Episcopalian allies, that occasions this extreme bitterness of denuciation? Great men, these successors to the apostles, if their testimony concerning each other can be relied upon.

Br. O. H. Tillotson.—We are glad to learn, that this Brother has accepted an invitation to settle in Worcester, Mass. He has already commenced his labors, and we trust that his ministry there will be long and useful. His installation will take place on the last Wednesday evening of this month.

OBITUARY NOTICES.

Notwithstanding our appeal to the brethren, to save us from the unpleasant necessity of refusing to publish their articles, we are still flooded with lengthy notices of the kind, that, from the sameness of the language and sentiments, can be of no earthly interest, except to the near relatives and friends. We repeat, what we have before said, that we are as anxious to accommodate our friends as they are to be accommodated. In cases where by reason of extreme age, or eminent services to our cause or to the public, or other circumstances, that impart a general interest to the decease of an individual, our columns are always open to such remarks as the occasion demands; but when there are no circumstances that seem to distinguish the demise of an individual from the common lot of mortals, duty to our patrons and the public, whose servants we are, in our editorial capacity, forbids that we should do more than simply to announce the event, and notices of this kind, our friends will always oblige us by sending in at as early a date as may be convenient.

"INFIDELITY AND UNIVERSALISM" IN TEXAS.

A writer in the last "Independent," giving a most woful description of the state of religion in Texas, says, "with all the efforts which that denomination (the Methodist) has made, and much credit is certainly due to them, they have arduous work in maintaining their ground against Infidelity and Universalism." This seems to us a singular matter. One for which we should like an explanation. There is no Universalist preacher or paper in Texas, and never has been; and we presume very few of the latter are circulated in that State. Can it be that Universalism grows spontaneously there? We apprehend there is some mistake somewhere. It may be that the Methodists and other partialist preachers, have said there as here, that Universalists believe in no God, care nothing about Religion or morality, but "believe all men will go to heaven in their sins, and go on forever in drunkenness, sin and bliss." We have heard of such Universalists, made in such a way; but we own them not. It is no more than just that those who make such, should have the trouble of them.

MASSACHUSETTS SABBATH SCHOOL CONVENTION.

This body met at Salem, Mass., on the 5th inst. Br. J. M. Usher was chosen Moderator, and Br. Eaton, Clerk. The occasional sermon was preached by Br. A. A. Miner. His discourse was founded on the following texts: "I am the bread of Life." "Feed my lambs." The preacher remarked that these two passages of Scripture brought together, involve the idea that the Gospel of Christ is fitted to nurture and develope the powers of the young mind. This he showed from the following considerations:

1st. From the simplicity of the Gospel.

2d. From the fact that these truths are kindred to man's moral powers.

3d. From the mode of their operation the Gospel does its work by its own attractive force.

The sermon, as will be seen from the topics discussed, was an appropriate one, and highly instructive. The illustrations were apt, and had a fine effect. Such sermons do great good, and we wish we could have more of them. The Religion of Christ is truly the bread of life, and the more that the rising generation are feed with this bread, the greater will be their spiritual growth.

In the evening a Conference meeting was held in aid of the Sabbath School cause. One was also held at 5 o'clock the next

morning. Both of these meetings were well attended, and were highly interesting.

The Secretary's report was an admirable production. It contained returns from about 60 Schools, and showed that there was a growing interest in the Sabbath School cause.

NOTICES OF CONVENTIONS AND ASSOCIATIONS.

Complaint is sometimes made that notices of this kind do not appear in season, or that they are not published in our paper at all. This is not our fault, but the fault of those whose duty it is to furnish us the notice. The better way is to send the notices in season, and to send them directly to us,for if they are sent to some other paper for us to copy from, they are in extreme danger, with the best intentions in the world, of being overlooked. Let these suggestions be attended to and we apprehend there will be less cause for complaint.

CENTRAL ASSOCIATION.

ABSTRACT OF ITS PROCEEDINGS.

Convened in Hamilton, Madison County, June 6.

After prayer by Br. J. A. Bartlett, elected Br. Bartlett Moderator, and Br. A. W. Bruce, Clerk.

Nine Societies represented.

Received the "Central Universalist Society of Utica" into fellowship.

Granted Letters of Fellowship to Br's. Richard Eddy, Jr., William McNeal, and Moses Goodrich, from Br. Sawyer's Theological Class.

No cause for discipline during the year.

Appointed Br. E. Francis to deliver the next Occasional Sermon before this body.

Br. John E. Davenport, holding a Letter of Fellowship from the Rhode Island Convention, became a member of this Association, by subscribing the declaration prescribed.

Appointed Br's. T. J. Sawyer, Samuel Richards, and Job Potter, Committee of Fellowship and Ordination, for the year.

Appointed Br's. Peter Fake, Isaac Chamberlain, and Alfred Medbury, Committee of Discipliae.

Appointed Br's. T. J. Sawyer, J. Potter and Hiram H. Green, a Committee to revise the constitution of this Association, and report at its next session.

Appointed Brs. E. Francis and A. W. Bruce, clerical, and A. Barnett and William Huchins, lay, Delegates to our next State Convention.

Voted to hold a Conference at Sullivan, the last Wednesday and Thursday in August; also, a Conference at Bridgewater in November.

Voted, That the Standing Clerk have power to call, by request, two other Conferences during the year.

Appointed Brs. Francis, Potter and Davenport, a Committee to report resolutions on the subject of Education; who offered the following, which were unanimously adopted:

Resolved, That this Association takes the liveliest interest in the cause of Education, and is disposed to do all in its power for its promotion.

Resolved, That Brs. J. Potter, J. E. Davenport, and E. S. Barnum, be a Committee of Correspondence, with power to call a Convention on the subject of Education, if deemed expedient, and in any way to further the interest of the cause among us.

Reports from Societies were heard as follows:

Clinton, constant preaching by Br. Sawyer; Utica, likewise, by Br. E. Francis; Clayville, Litchfield, and Checkerville, each one fourth of the time, by Br. J. E. Davenport; Marshall, Stockbridge, Morrisville, Madison, and Pratt's Hollow, by Br. R. Eddy, Jr.; Lee one half the time, by Br. J. S. Kibbe; Hamilton and Lebanon, each one half of the time, by Br. J. Potter; Erieville,constant preaching,by Br Wm. Quael; Sullivan,half the time, by Br. Bruce; Bridgewater, occasional preaching, as also, in Perryville, Bridgeport, and some other places.

Sabbath Schools organized in Utica and Hamilton, with a *Union* Sabbath School in Clayvillage.

Bible Classes in Utica and Sullivan.

Voted the thanks of the Council, to the friends of Hamilton, for their generous hospitality, during the meeting.

Voted that the Clerk prepare and publish the proceedings of this Council, in the Magazine and Advocate, and Christian Messenger.

Voted to adjourn to meet in Morrisville the next annual Session. Adjourned accordingly. A. W. Bruce, Clerk.

Remarks.—Fifteen Ministering brethren were present, and a very large concourse of people. The delegation from each Society *was full*, and the deliberations in Council and reports from Societies, betokened the prosperity of the cause in our midst. *Three* beloved brethren, known and true, were commissioned and commended, as laborers in the great vineyard. Sermons were preached by Brs. C. L. Shipman, A. W. Bruce and T. J. Sawyer, the first day,the last of whom delivered the Occasional, from, "Fight the good fight of faith." On Wednesday, A. M., Br. J. A. Bartlett,who was followed by Br. Emmons,of Vernon; P. M., Brs. A. Peck and E. Francis, delivered messages in the Church, while Br. A. Norwood, from Mass., who was followed by Br. Sawyer, spake of the "things which make for peace," in a beautiful orchard near by. Ministers besides those named were present as follows:

J. Potter, J. H. Harter, J. S. Palmer, Wm. Queal, Wm. Mc Neal, J. E. Davenport, R. Eddy, Jr. B.

MINUTES

Of the New York Universalist Sunday School Association, for the year 1849.

1. Met pursuant to adjournment at Richfield Springs, Otsego County, on Tuesday, May 29th, 1849.

2. In the absence of the President,the Meeting was called to order by T. J. Whitcomb, one of the Vice Presidents.

3. United in prayer with Br. E. Francis.

4. Minutes of the last Session read and approved.

5. Then appeared the following named persons and took their seats as members of the Council:

Central Association.—		Rev. E. Francis, M. Saumett.
Cayuga	"	Rev. J. M. Austin.
New York	"	Rev. S. C. Bulkeley, Br. G. L. Demarest.
Ontario	"	J. R. Johnson, Br. D. Kenyon.
Otsego	"	Rev. D. C. Tomlinson, Rev. J.A.Bartlett
Mohawk River	"	Rev. T. J. Whitcomb, Rev. J. H. Harter.
St. Lawrence	"	Rev. G. Swan, Br. M. Thatcher.
Hudson River	"	Rev. J. A. Aspinwall, Br. D. Moore.
Black River	"	Rev. J. H. Stewart.

6. Moved and seconded that a committee be appointed to nominate a suitable person to deliver the next annual Address.

7. Moderator appointed as said committee, Brs. G. L. Demarest, J. H. Aspinwall, and D. C. Tomlinson, who reported the name of Br. E. Francis of Utica, with power to appoint a substitute. Report accepted and committee discharged.

8. Moderator appointed a committee, consisting of Brs. J. A. Bartlett, D. Kenyon, and E. Francis, to nominate a board of officers for the ensuing year, who made the following report, which was accepted and committee discharged.

9. Elected the following named persons as a Board of Officers for the ensuing year:

President.—Rev. J. M. Austin, Auburn.

Vice Presidents.—Rev. G. W. Montgomery, Rochester; Rev. J. Douglass, Potsdam; Rev. T. J. Whitcomb, Newport; Rev. J. A. Bartlett, Fly Creek; Rev. E. H. Chapin, New York City.

Recording Secretary.—Rev. J. H. Harter, Little Falls.

Corresponding Secretary.—Br. G. L. Demarest, Williamsburgh.

Treasurer.—Br. D. Colamore, New York City.

Directors.—Rev. C. H. Fay, New York City; Rev. J. A. Aspinwall, Duanesburgh; Rev. E. Francis, Utica; Rev. J. J. Austin, Webster; Rev. W. B. Randolph, Cortland.

10. Appointed a committee consisting of Brs. G. L. Demarest, E. Francis and J. M. Austin, to draft a series of Resolutions for the consideration of the Association.

11. Heard and read reports of schools—of their statistics and conditions. Reports were received from 25 Schools, viz.: Auburn, Albany, Brooklyn, Bleecker-street, Orchard-street, Fourth street, Cooperstown, Duanesburgh, Dexter, Fords Rush, Fly Creek, Gravesville, Hudson, Kelloggsville, Mottville, Mindenvile, Newark, Newport, Potsdam, Richfield Springs, Schenectady, Troy, Utica, Watertown and Williamsburgh.

No. of male children reported,	939	
" female "	1060	
Total	1999	
No. of male Teachers reported		134
" female "		200
Total		334
No. of Volumes in the Libraries		7906

12. Adjourned to meet again on Thursday morning, May 31, at 10 o'clock.

13. Met on Thursday morning, pursuant to adjournment.

14. Minutes of Tuesday read and approved.

15. Committee on Resolutions made their report.

16. As Br. H. Boughton, of Scipio, who was last year appointed to deliver the Annual Address before this body, was *absent*, and as he failed to appoint a substitute to perform that duty, the Association resolved that the forenoon services consist in discussing said Resolutions.

17. After remarks from Brs. Wm. S. Balch, J. M. Austin, and G. Collins, the first resolution was unanimously adopted, and reads as fellows:

Resolved, That the Sabbath School cause is vitally identified with the prosperity of the Gospel of Universal Grace, and that, while neglecting Sabbath Schools, it is in vain to anticipate the wide diffusion and permanent establishment of that Gospel in our land.

18. Second resolution taken up and discussed by Brs. E. Francis, J. A. Aspinwall and J. M. Austin, and unanimously adopted:

Resolved, That it is the duty of every Universalist to yield his countenance and render all the aid in his power to the establishment and maintenance of Sabbath Schools, where the minds of children can become early and deeply impressed with the beautiful, restraining and elevating influences of those sentiments which present God in the light of the Father, and Jesus the Savior of mankind.

19. Third resolution discussed by Brs. G. L. Demarest and J. H. Harter, was also unanimously adopted:

Resolved, That it is a paramount duty of parents to ensure to their children such an education in the truths and precepts of Religion, as will prepare them for the joys and sorrows of life, for its days of prosperity and adversity—for its hours of peace and of temptation; and that the Sabbath School is an instrumentality to this end which ought not to be neglected.

20. Voted that the thanks of this Association be tendered to the friends at Richfield Springs and vicinity, for the kindness and hospitality which they have manifested towards us in providing so bountifully for the gratification of our wants during the present session of this Association.

21. Voted that Br. J. H. Harter, prepare the Minutes for publication and have them published.

22. Adjourned to meet again in Victor, Ontario Co., on *Tuesday*, preceding the last Wednesday in May, 1850, at 10 o'clock A. M.

J. M. Austin, President.

J. H. Harter, Secretary.

Br. E. Case, Jr.—Massachusetts seems disposed to be avenged upon New York for inviting Brs. Waldo, Fay and Randolph to leave their state. We judge thus from the fact, that Br. E. Case, Jr., of Geneva, N. Y., has been invited to settle in Marblehead, Mass. He has accepted the call, and entered upon his labors.

Miscellaneous Department.

Selected.

LINES ON WATER.

Here's Water, pure drops, from the clear diamond rill,
Which sparkles so bright at the foot of yon hill;
From Nature's deep chalice, the beverage bland
I'll bear to my friends, on the Temperance strand.

Oh, Water! thy virtues I dearly do love—
I'll drink from the old mossy fount in the grove,
While o'er me the pine boughs are waving in air
Their emerald mantles, so verdant and fair.

Bright Water! soft Water! that gushes and gleams
From Nature's glad bosom, and ripples in streams,
Is precious in worth—yea, a goodlier prize
Than jewels, gold dust, or rich Tyrian dyes.

From Nature's cool fountains it freely doth gush,
To bathe every brow, and give beauty's soft flush;
Refreshing, when weary—restoring your health—
Of value surpassing all orient wealth.

Sweet Water! that chimes to the hum of the shells,
And plays with the pebbles, and murmurs, and swells,
And leaps o'er the cascade in majesty grand,
Gives life to *all* creatures, and health to the land.

FATHER AND SON, OR TWO PLEDGES.

On the shore of the beautiful Horicon, now known as Lake George, in the eastern part of New York, there lived a few years ago, a clergyman. His happy family of five daughters, and a darling son, a boy of more than ordinary promise, were growing up, under the influence and instructions of parents, such as few children could boast. Happy among themselves, with their home amidst the most beautiful scenery in nature, life seemed to them a bright and glad reality. But occasionally, a shade of anxiety might have been detected on the usually calm brows of both father and mother.

The time at which my story commences, was before the days of Temperance. It was when every family kept a supply of ardent spirits constantly on hand; and children were accustomed to the dangerous beverage daily. So it was in this family. The little 'Dennie,' accustomed *every morning* to his glass of bitters, and to a treat every time a friend called upon the family during the day, soon began to show a decided fondness

for the intoxicating drink, and sought for more frequent occasions to gratify his taste. His parents saw his growing appetite with alarm, and often admonished him, but with little effect: his appetite increased, and more than once they had the mortification of seeing their promising boy in a state of evident intoxication. Various were the remedies they tried, but with little good; and they could only hope that time, and his own good sense, would at length enable him to control the habit that threatened to ruin him. But an event occurred which blasted every hope, and they saw nothing before their child but a drunkard's life and a drunkard's grave.

One morning little Dennie came running in with the eager inquiry,—'Mother, Mr. Smith is going to have a raising this afternoon, and James has invited me. May I go?' 'My son, if your father thinks it best, you may go,' his mother replied. His father's consent was readily obtained; and after dinner he started off full of happy anticipations. Arrived at the place, his attention was occupied for a time in the erection of the building; too soon, however, he discovered a keg on the premises which his ready genius quickly told him contained his favorite beverage. Without a moment's hesitation he asked for a drink—it was given him; he asked for another, and then another, and before the afternoon was half gone, 'Dennie,' was dead drunk; and the workmen had laid him on a board under a tree. About four o'clock his father called to accompany him home; not seeing him about, he eagerly inquired for his child; they pointed him to the place where he lay. With a heart full, of sorrow he carried him home to his mother and sisters. Together his parents watched by his bed during the tedious night that followed, not kowing but the dreadful stupor would result in his death; but fully resolved if he lived, not to leave untried, any effort that might promise to save him. It was not until the evening of the secend day that he was restored to perfect consciousness. His parents thought it best not to speak to him of the cause of his illness for some days, hoping his own reflections would do him much more good; but in this they were disappointed—he did not exhibit the first symptom of remorse, or consciousness that he had done wrong.

About a week after the event just related, his father invited him one pleasant morning to take a walk. Their road lay along the shore of the lake, and was lined with stately trees on either side. For a time they walked on in silence. 'Dennie,' said he, 'do you know what itwas that made you sick the other day?' 'Why I suppose I drank too much rum,' he artlessly replied. 'Well, my son, do you know that I think you are in danger of becoming a drunkard?' 'Why, father, I know you tell me so, but I am not afraid of it. You drink rum every day, and you are not a drunkard; and when I get old enough to know how much it will do for me to drink, then I can keep from being drunk too.' They seated themselves on a rock near the shore, and most faithfully did his father speak of the evils of intemperance; then taking a small gold watch from his pocket, which Dennie had long desired to call his own, he said, 'Dennie, if you will promise me that you will never drink any more rum, I will give you this gold watch. Will you do it?' Rising from his seat and looking his father full in the face, he replied, it is wrong for me to drink rum, I scorn to be hired not to drink it. But I will tell you sir, what I will do. If it is wrong for me to drink, it is wrong for you, and if you will stop drinking, I will.' Had a flash of lightning burst from the cloudless sky above them, his father would not have been more startled. 'How could he preach or perform the laborious duties of a pastor without his daily glass of bitters? How could he get up in a cold winter's night and go to pray by the bed of some dying parishoner, without a glass of something to prevent his taking cold? How could he attend the various ecclesiastical meetings of the Church without something to help him bear the fatigues of the journey?' were thoughts that passed with lightning rapidly through his mind. The sacrifice was indeed great, but the welfare of his child demanded it. And summoning all his resolution, with a faltering voice he replied, —'*I will do it my son.*' And thus they pledged themselves to Total Abstinence there. The lake the trees, and the pure blue sky, being their only witnesses, save only that Holy Being who is everywhere. As they retraced their steps, his father, taking the little watch from his pocket, gave it to Dennie, and said,—'My son, you have long wished that I would give you this watch. It is now yours as long as you keep your promise. Should that ever be broken, I shall expect you to return it to me; 'till then, let it be a token to you of this promise we have now made.

Years have passed; and the same little 'Dennie' is now a distinguished clergyman in one of our most populous Western cities. Four bright little boys call him father. That same little gold watch decorates his parlor wall, and often does he point to it and tell of his danger and his escape from the whirlpool of *Intemperance*.

THE MERCHANT AND THE QUAKER.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the question into Court the proceeding which the Quaker earnestly deprecated: using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning and inquired of the servant if his master was at home. The merchant, hearing the inquiry, and knowing the voice called aloud from the top of the stairs.—'Tell that rascal I'm not at home.' The Quaker looking towards him calmly, said, 'Well friend, God put thee in a better mind.' The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and he was wrong. He requested to see him, after acknowledging his error, he said, 'I have one question to ask you—how were you able, with such patience on various occasions to bear my abuse?' 'Friend,' replied the Quaker, 'I was naturally as hot and violent as thou art: I knew that to indulge this temper was sin, and I found that it was imprudent. I observed that men in a passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper.' The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefitted by his example.

THE BIBLE.—The world without a Bible has been a world without humanity. The idea that all men are equal exalts; and humanity, truly conceived, is above nationality. Give up this one idea of equality, and humanity is lost; and castes and pride prevail. The Chinese and the Indian know nothing of the end of liberty. God is the head of all government. As the national law is above that of this, state so is the law of God above that of any other. The world without the Bible has been without domestic society; woman has not been appreciated, nor has she occupied her proper station; without the Bible, the world has also been without popular education, which is indispensible to liberty.—[Beecher.

THUS IS LIFE.—If we die to-day, the sun will shine as brightly and the birds sing as sweetly to-morrow. Business will not be suspended for a moment, and the great mass will not bestow a thought to our memories. "Is he dead?" will be the solemn inquiry of a few, as they pass to their pleasure or their work, But no one will miss us, except our immediate connexions; and even in a short time they will forget us and laugh as merily as when we sat beside them.

Thus shall we all, now in active life, pass away: Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say, "I remembered him." We live in another age, and did business with those who have long since slumbered in the tomb. This is life. How rapidly it passes? O blessed are they who are held in everlasting remembrance!

SENSUALITY.—The wicked and sensual part of the world are only concerned to find scope and room enough to wallow in; if they can but have it, whence they have it troubles not their thoughts; saying grace is no part of their meal; they feed and grovel like swine under an oak, filling themselves with the mast, but never so much as looking up either to the boughs that bore, or the hands that shook it down.—[Dr. South.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

A SONG I ONCE HEARD.

One morning I sought
A dell where I thought,
I should be for awhile, all alone with my heart;
For the harrowing strife
Of this varying life,
Had made the last sunbeam of promise depart:

And under a tree,
Whose green canopy
Stretched lovingly over the velvet like sward;
I found me a seat
So mossy and sweet,
I almost forgot that my lot was so hard.

And as I sat there,
With the wing of despair
Hovering momently nearer my fluttering soul;
A bird from the tree,
Bent down upon me
A glance that released me from sorrow's control!

And then with a voice,
That made me rejoice,
He poured out an anthem inspiring to hear!
I know not the *words*
Employed by the birds,
But here is the carol that fell on my ear!

Oh, why art thou weaving the garments of gloom,
When the earth is o'erflowing with gladness and bloom,
And music floats up from its altars to Heaven,
For the riches the infinite Father has given!

The heart was not made to be mournful and sad;
There's a fountain within it whose waters are glad,
And up they will leap in the light of God's smile,
If nothing is there to deface and defile.

The trial of earth should not leave on thy soul
A cloud that will yield to no magic control;
Then banish, oh, banish forever the gloom,
That would build in thy innermost being a tomb.

Be glad in the sunbeams with blessedness rife,
Be calm in the changes that checker thy life;
Rejoice in the strength that is given to thee,
To battle with error and cause it to flee!

And so shall thy life, like the song I have given,
Be all one continued thanksgiving to Heaven,
'Till the last tie is severed that binds thee to earth,
And thy bliss is renewed in the heavenly birth!

With rapture I heard
The clear trill of the bird,
And I promised myself ever after to be,
As praisefully glad
As the warbler that had
Awoke in my soul such a fountain of glee!

Utica, N. Y.

Selected.

SELF DENIAL.

BY P. S. ARTHUR.

There were two little boys named James and William. One day as they were about starting for school, their father gave them two or three pennies apiece, to spend for themselves. The little boys were very much pleased at this, and went off as merry as crickets.

'What are you going to buy,' William? James asked, after they had walked on a little way.

'I don't know,' William replied, 'I have not thought yet, What are you going to buy with your pennies?'

'Why I'll tell you what I believe I'll do. You know ma' is sick. Now, I think I will buy her a nice orange, I am sure it will taste good to her.'

'You may if you choose, James, but I'm going to buy some candy with my money. Pa' gave it to me to spend for myself. If Ma' wants an orange, she can send for it. You know she's got money, and Hannah gets her everything she wants.'

'I know that,' James said; but then it would make me feel so happy to see her eating an orange that I bought for her with my own money. She is always doing something for us, or getting some nice thing, and I should like to let her see that I don't forget it.'

'You can do as you please,' was William's reply to this. 'For my part, I don't often get money to spend for myself. And now I think of it, I don't believe pa' would like it if we were to take the pennies he gave us for ourselves, and give them away,—or, what is the same thing, give away what we bought with them. Indeed I am sure he would not.'

'I don't think so William,' urged James. 'I think it would please him very much. You know that he very often talks to us of the evil of selfishness. Don't you remember how pleased he was one day, when a poor chimney-sweeper asked me for a piece of cake that I was eating, and I gave him nearly the whole of it? If that gave him pleasure surely my denying myself for the sake of ma' who is sick, would please him a great deal more.'

James did not reply to this, for he could not very well. Still he wanted to spend his pennies for his own gratification so badly that he was not at all influenced by what his brother said.

In a little while, the two little boys came to a confectioners shop, and both went into it to spend their money.

'Well, my little man, what will you have?' asked the shopkeeper, looking at William, as he came up to the counter.

'Give me three pennies worth of cream candy,' William said.

The cream candy was weighed out, and then the man asked James what he should get for him.

'I want a nice sweet orange for three cents,' said James.

'Our best oranges are four cents,' was the reply.

'Four cents?' But I hav'nt but three, and I wan't a nice one for my mother who is sick.'

'Do you buy it with your own money, my little man?' asked the confectioner.

'Yes, sir,' was the low answer.

'Then take one of the best, for your three cents, and here is some candy into the bargain. I love to see little boys thoughtful of their mothers. And the man patted James on the head, and seemed very much pleased.

William felt bad when he heard what the man said, and began to think how very much pleased his mother would be when James took her the orange after school.

'I wish I had bought an orange too,'he said,as he went along eating his candy, which did not taste half so good as he had expected it would taste.

Do you know why it did not taste so good? I will tell you. His mind was not at ease. When our thoughts trouble us, we take little or no pleasure in anything. To make this still plainer, I will just mention the case of a boy, who thought it would be so pleasant if he could play all the time, instead of going to school. So much did he think about this, that, one morning, he resolved not to go to school when sent, but would go out into the woods and play all day, and be *so* happy.

'So when he started off with his dinner in a little basket, instead of going to the school room he went to the woods.

'O, this is so pleasant!' he said on first arriving at the woods.

'No book nor lessons—no sitting still all day! O! I shall be *so* happy!.

As he said this the thought of his parents, and of their grief and displeasure, if they should find out that he had played truant came into his mind, and made him feel very unhappy. But he endeavored to forget this, and began to frisk about, and to try his best to be delighted with his new-found freedom. But it was no use, his thoughts would go back to his parents. and to a consciousness of his disobedience, and these thoughts destroyed all the pleasantness of being freed from school. At last he grew weary of everything around him, and began to wish that he was again in school. But he was afraid to go now, it had become so late; and so he had to stay in the woods all day. It seemed to him the longest day he had ever spent, for the thoughts of his disobedience, and the fear of his parents' displeasure, if they were to find out what he had done, prevented him from taking any enjoyment. O, how glad he was when the sun began to go down towards the west! But it seemed to him that it never would get to be five o'clock. Every man he saw with a watch, he asked the time of day, and every answer he received disappointed him, for he was sure it must be later.

At last the time came for him to go home. As he drew near, he began to tremble, lest his parents should have made the discovery that he had not been to school. They did not know it, however, until the little boy, to ease his troubled mind confessed his fault.

Now this little boy could not enjoy himself in the woods because his mind was not at ease. He was not satisfied with himself. He could not approve of his own conduct.

So it was with William. He felt that he had been selfish, and that this selfishness would appear when his brother carried home the orange for their sick mother. It was for this reason that his candy did not taste so good to him as he had expected that it would. But James ate his with much satisfaction.'

'I wish I had bought ma' an orange with my pennies, William said, as they were going home from school.'

'I wish you had, too,' replied his unselfish brother,' for then we should have two to give her, instead of one.'

'See ma', what a nice sweet orange I have brought you?' he said, as he arrived at home, and went into his mothers sick chamb r.

'It is indeed very nice, my son,and it will taste good to me, I have wanted an orange all the morning. Where did you get it?'

'Pa' gave me three cents this morning, and I bought it with them. I thought you would like to have one.'

You are very good, my son, to think of your sick mother. And you would'nt spend your pennies for candy or cake; but denied yourself that you might get an orange for me? Mother loves you for this manifestation of your *self denial*, and love for your parents,' and she kissed him.

William heard all this, and it made him feel very bad indeed. O, how he *did* wish that he had bought something for his mother, with the pennies his father had given him! But it was too late now!

The pain he felt, however, was useful to him. It taught him to know that we may obtain far greater happiness by denying ourselves for the sake of others, than in seeking alone the gratification of our own appetites; and he seriously resolved he would *try* in future to do better.

DO AS YOU WOULD BE DONE BY.

"I am afraid, Betsey, you have been trying to make Rosa give you her doll's house for your box of tea-things; is it not so?"

"I thought she would like the tea-things quite as well, mamma."

"Was it not because you liked the doll's house better, my dear?"

"Why, yes, I like the doll's house better, and I thought Rose would like the tea-things; for I have heard her wish for a set of tea-things; besides, these are quite new, and her doll's house is old, you know, mamma."

"I know that one is not quite so new as the other, Betsey: but I also know that one is a much better toy than the other; and it is not fair nor just to take away your little sister's good and expensive toy in exchange for one that is not worth half as much."

"But if she likes it as well, mamma, what difference can it make to her?"

"She might like it as well, just now, while it is new to her, my dear; but most likely she would wish, to morrow, that she had her baby-house back again.

"But that is not the only thing; I wish you to see that you are acting unjustly. You are much older than your sister, and know very well that her toy is better than yours.

"She is too young to understand the difference of their value, so when you ask her to make an exchange, you are taking advantage of her simplicity for your own benefit. This is not just.

"If you were to ask your brother George to exchange any one of his playthings for one of yours, it would be fair enough, because he knows which are the best, as well as you do; so, if he chooses to give you a better one

than you give to him, I should say he was a good-natured boy, and there would be no harm in taking it.

"But to take a good thing for a bad one, from your little sister, because she knows no better, is quite another thing. You would not like any one to act in the same way towards you.

"Always do as you would be done by. Always say to yourself, 'should I like any body to act thus by me?' If the answer is 'no,' you may be quite sure you ought not to do the thing you were intending to do.

"I hope you will attend to what I have said, and that I shall not again have cause to think you unjust."

[*N. Y. Organ.*

Father Matthews writes to Ex-Mayor Brady, that he has engaged passage in the packet ship Ashburton, and will leave Liverpool for New York on the 21st of May.

U. SOCIETY OF S. S. TEACHERS.

A public meeting of the above Society will be held in the Lecture Room of the Orchard-street church, on Monday evening, June 25th, at 8 o'clock. The Rev. E. H. Chapin will deliver an address. Remarks may also be expected from several of the other clergymen of the city. The Teachers of the several Schools and the Universalist public generally, are urgently solicited to attend. I. Tinkey, Recording Secretary.

CELEBRATION OF INDEPENDENCE AT GLEN'S FALLS, N. Y.

The Ladies' Sewing Society would respectfully announce that they will celebrate the Fourth of July with a Fair; and respectfully invite the public to meet them on that day, in the basement of the Universalist church, and examine their extensive assortment of Fancy Goods and Refreshments.

OTSEGO ASSOCIATION.

This body will meet at Louisville on the 4th Wednesday of June according to adjournment. The Societies in fellowship, are requested to send Delegates, and the latter to bring with them written reports of the state of the cause in their regions. All lovers of the Gospel are invited to attend.

J. A. Bartlett, Standing Clerk.

STEUBEN ASSOCIATION.

The Steuben Association will meet in Annual Session at Reading, on the last Saturday, 30th, and following Sunday in June, 1849.

Ministering brethren and friends all—who can make it convenient—we hope to see you at our meeting.

Delegates from the several societies will see the necessity of their attendance *early* on Saturday; as the business of our Council must be commenced and closed on that day.

Papers of our denomination sent to this place, please notice the above.

A. Upson, S. Clerk.

ST. LAWRENCE ASSOCIATION.

This body will hold its Annual Session in Potsdam, on the fourth Wednesday and following Thursday, in June next.

The several societies within its limits are earnestly requested to furnish their delegates with Statistical information concerning the condition of their Society, and the prospects of the cause in their vicinity.

Ministering brethren from sister Associations are cordially invited to attend and partake of the expected feast. Each resident Minister will of course, know his duty.

G. Swan, S. Clerk.

ALLEGANY ASSOCIATION.

The Allegany Association of Universalists will meet in Rushford, Allegany County, N. Y., the fourth Wednesday and following Thursday in June, (27th and 28th.) A full delegation from each Church and Society should be in attendance.

Ministers, and all others who can, are invited to be with us on that occasion.

B. Hunt, Standing Clerk.

MARRIAGES.

In this city, 13th inst., by Rev. W. S. Balch, Mr. Francis Pentland, to Miss Sarah Jane Brown.

DEATHS.

In Long Ridge, Ct., the 13th ult., Mrs Maria Seofield, aged 59 years. In faith, spirit, and practice, she was a Christian; and lived respected and died lamented. S. J. H.

In Salisbury, 21st Feb. last, Mrs. Mary Dibell, wife of Nathaniel Dibell, Esq., in the 72d year of her age. Mrs. Dibell had been a resident of Salisbury, we believe, for nearly half a century, and, although nearly all of those who were her associates in youth, had passed away long before her, she was endeared, on account of the excellence of her moral and Christian character, her industrial and frugal habits, to a large circle of friends. Long before such a thing as a Universalist church was known in Salisbury, the house of Br. Dibell was the place where many a wandering preacher of our faith delivered his message of love; where, from time to time, the few friends of the Restitution, who were willing to listen in so humble a place, could have "a feast of fat things." In those early days, Br. Dibell and his wife, stood up amidst the severest persecution, the blindest bigotry, and defended the faith they loved with a sacred determination and a worthy zeal. But those days have changed, and Mrs. Dibell lived to see bigotry grow ashamed, persecution silent, and superstition, with all her midnight train, turn back in confusion.

We love to record the fact, that when she closed her eyes, she was surrounded by a large number of her own children, who have adopted the same precious faith, and who lost no opportunity to comfort her in her last hours. J. H. T.

New-York Cattle Market....Monday, June 11.

At market, 1,400 Beef Cattle, (all Southern,) 70 Cows and Calves, and 2,200 Sheep and Lambs.

Beef Cattle.—The dullness which generally pervades business of all kinds in the City at present, leaves the cattle market exempt in a great measure, though to-day there was less briskness in the yard than there has been lately. Prices keep up to the "high water mark" yet, but sales have been made to a fair extent. We quote the extreme range at say from 8c. to 9 1-4. A few transactions over and under these figures, but these afford no just criterion of the market. From the appearance of the yard in the afternoon, it was probable 100 head would be left over. 100 driven to Brighton.

Cows and Calves—All bought up at $22 50 to $32a40.

Sheep and Lambs—Sheep sell at from $1 50 to $3 50a$5 55, as in quality; Lambs at from $1 50 to $2 75a$4.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$5 00a5 12	Beef, mess, per bbl	$11a11 50
Wheat, Genesee, bush.,	1 23 1 25	" Prime, "	$8 25 8 50
" Western, "	90a1 00	Lard, per lb.,	6a7
Indian Meal, per bbl.,	4 37	Cheese, "	6 1-2
Corn, round, per bush.,	63 64	Butter, Orange Co. dairy,	19a21
" mixed, "	62a63	" Western "	16a18
" New Orleans, "	54a55	" Ohio Common,	14a17
Rye, "	58	Salt, Turks' Island, bush.,	21
Oats, "	34a36	" L'pool grnd, sack,	1 01a105
Pork, Mess, per bbl.,	9 94 10 12	" " fine, "	1 11a113
" Prime, "	$8 25	Wool, pulled and fleece,	25a27

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	50a55	Timothy Seed, tierce,	16a18
Hops, per lb.,	8a11	Clover " per lb.,	7a9
Feathers, live American,	35 37	Flax, rough, in bulk, per bushel,	1 18a1 22
Flax, per lb.,	8 10		